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the Mount goes astray. The title of the treatise ought to be: "How Can the Protestants Most Quickly Surrender the World to the Catholics?"—FRANKLIN JOHNSON.

Wie ist der Kampf um die Bedeutung der Person und des Wirkens Jesu zu beendigen? Zweite Streitschrift für den Frieden der Kirche. Von Emil Sulze. (= "Hefte zur Christlichen Welt," No. 48.) (Tübingen: Mohr, 1901; pp. 56; M. 0.90.) This little pamphlet is a spirited defense of the "Christianity of Jesus" against the assaults of modern atheism. The author, at the outset, distinguishes sharply between the Christianity as it has found expression in the generally accepted doctrines of the church and the teachings of Jesus concerning God and his kingdom. It is the latter that he defends; for the former he believes there is no defense possible. He contends that the Christianity of our day can dispense with the doctrine of the Trinity and also with the Christology of the old church. Both doctrines have served their purpose in that they fixed the attention upon God as the author of salvation. But they have, he reasons, also removed God and Jesus so far from the human soul that a hierarchy became necessary. He deplores the fact that the Protestant movement of the sixteenth and seventeenth centuries was not more radical in its opposition against these doctrines. There has, in consequence, grown up in Protestantism a theological hierarchy, from which the Christianity of our day must emancipate itself, if it would save itself from religious and ethical bankruptcy. The atheism of our day can only be successfully combated, he thinks, by completing the work, begun by Luther, in the domain of theology, and in this way bring to a more general acceptance the non-dogmatic Christianity of Jesus. The pamphlet is a fair sample of a large body of irenic literature now being written in Germany.—*System der christlichen Hoffnung*. Von Gottlob Mayer. (Leipzig: Deichert, 1900; pp. vi + 230; M. 3.) The author is of the opinion that the doctrine of the Christian's hope has not received the full treatment in speculative theology that it ought to have received, in view of the well-known fact that Christianity is preëminently the religion of hope. In the book before us he has given us the result of a close and thorough study of the whole subject of Christian hope, both as to its biblical and psychological basis, and as to its practical usefulness in everyday life.—ALBERT J. RAMAKER.